

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 15th November 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU.								
Bi-monthly.				1893.		1893.		
1	Khurshaid-i-Nánpára ...	Nánpára, Bah- raich.	Maulvi Yahyá Ali ...	1st	Nov. ...	15th	Nov.
2	Social Reformer... ..	Jaunpur ...	Wájid Ali ...	3rd	" ...	10th	"
Tri-monthly.								
3	Akhbár-i-Imámia ...	Lucknow ...	Saiyid Khid Ali ...	5th	Nov. ...	15th	Nov. ...	
4	Dabir-i-Hind ...	Agra ...	Amin-ul-dín ...	1st	" ...	13th	" ...	375 copies.
5	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	11th	" ...	"	" ...	45 "
6	Mufid-i-Km ...	Agra ...	Qádir Ali Khán ...	10th	" ...	14th	" ...	225 "
Weekly.								
7	Agra Akhbár ...	Agra ...	Tajammul Husain ...	7th	Nov. ...	10th	Nov. ...	230 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.	
	URDU—(continued).			1893.		1893.			
	Weekly—(continued).								
8	Agra Punch ...	Agra ...	Ahí-d-ul-dín Beg ...	8th	Nov. ...	14th	Nov. ...	185	copies.
9	Akhbár-i-Klam ...	Meerut ...	Muqarrab Husain Khán.	7th	" ...	10th	" ...	65	"
10	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	8th	" ...	13th	" ...	660	"
11	Anís-i-Hind ...	Meerut ...	Kishun Sarúp ...	11th	" ...	14th	" ...	625	"
12	Kzád... ...	Lucknow ...	Sajjád Husain ...	10th	" ...	12th	" ...	200	"
13	Colonel ...	Moradabad ...	Banwári Lál ...	8th	" ...	"	" ...	400	"
14	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	11th	" ...	15th	" ...	250	"
15	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain,	13th	" ...	"	" ...	446	"
16	Fitnah ...	Gorakhpur ...	Nizám Ahmad ...	8th	" ...	12th	" ...	500	"
17	Hindustáni ...	Lucknow ...	Ganga Prasád Varma,	"	" ...	10th	" ...	300	"
18	Jám-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	5th	" ...	11th	" ...	250	"
19	Kárnámah ...	Lucknow ...	Muhammad Yáqúb...	10th	" ...	15th	" ...	275	"
20	Káyasth Conference Gazette...	Ditto ...	Dipnaráyan Varma...	3rd	" ...	13th	" ...	500	"
21	Matla-i-Núr ...	Cawnpore ...	Gauri Shankar ...	11th	" ...	15th	" ...	45	"
22	Mauj-i-Narbada ...	Hoshangabad ...	Abdul Karim ...	8th	" ...	13th	" ...	200	"
23	Míhr-i-Nímroz ...	Bijnor ...	Karím-ullah ...	7th	" ...	12th	" ...	435	"
24	Naiyar-i-Ázam ...	Moradabad ...	Amjad Ali ...	6th	" ...	13th	" ...	300	"
25	Nasím-i-Agra ...	Agra ...	Jamna Dás Biswas...	7th	" ...	9th	" ...	450	"
26	Násir-i-Hind ...	Do. ...	Muhammad Ali ...	8th	" ...	11th	" ...	40	"
27	Nizám-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	10th	" ...	12th	" ...	250	"
28	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	26th	Oct. ...	14th	" ...	350	"
29	Police News ...	Meerut ...	Habib Ahmad ...	8th	Nov. ...	"	" ...	500	"
30	Raf-ul-Akhbár ...	Benares ...	Ghulam Husain ...	6th & 13th	" ...	10th & 15th	" ...	400	"
31	Rahbar ...	Moradabad ...	Partáp Kishun ...	8th	" ...	12th	" ...	375	"
32	Ríáz-ul-Akhbár ...	Gorakhpur ...	Nizám Ahmad ...	"	" ...	"	" ...	350	"
33	Robilkhand Punch ...	Moradabad ...	Jamshed Ali ...	5th	" ...	11th	" ...	250	"
34	Tobfa-i-Hind ...	Bijnor ...	Jairáj Singh ...	6th	" ...	"	" ...	410	"
35	Táti-i-Hind ...	Meerut ...	Sajjád Husain ...	8th	" ...	14th	" ...	570	"
36	Urdu Akhbár ...	Moradabad ...	Muhammad Abdul Aziz.	"	" ...	12th	" ...	125	"
37	Zamánah ...	Cawnpore ...	Muhammad Safdar Hasan.	13th	" ...	15th	"
	Daily.								
38	Oudh Akhbár ...	Lucknow ...	Shiva Prasád ...	9th to 15th Nov. ...		9th to 15th Nov. ...		503	copies (including 92 copies taken by Government).
	URDU-ENGLISH.								
	Bi-weekly.								
39	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	7th & 10th Nov. ...		9th & 12th Nov. ...		441	copies (including 281 copies taken by Government).
	HINDI.								
	Monthly.								
40	Bhárat Sudashá Pravartak ...	Farukhabad ...	Naráyan Dás ...	For	Oct. ...	11th	Nov. ...	350	copies.
41	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	"	" ...	14th	" ...	210	"
42	Godharm Prakásh ...	Farukhabad ...	Mohan Lál ...	"	" ...	15th	" ...	440	"
	Weekly.								
43	Almora Akhbár ...	Almora ...	Sadá Nand ...	6th	Nov. ...	9th	Nov. ...	104	copies.
44	Bhárat Jíwan ...	Benares ...	Rám Krishn Varmá,	"	" ...	"	" ...	1,500	"
45	Nágri Nírad ...	Mirzapur ...	Kashi Prasád ...	9th	" ...	12th	" ...	400	"
46	Prayág Samáchar ...	Allahabad ...	Jagan Náth ...	"	" ...	"	" ...	500	"
47	Sajjan Kírti Sudhakar ...	Udaipur ...	Ashyáchálak Dán ...	6th	" ...	10th	" ...	65	"
	Daily.								
48	Hindustán ...	Kálakánkar (Partágarh).	Devi Dayál Shukla...	7th to 14th Nov. ...		9th to 15th Nov....		500	copies.
	HINDI-URDU.								
	Weekly.								
49	Káshi Pattrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	10th	Nov. ...	13th	Nov. ...	450	copies (including 343 copies taken by Government).
	MARÁTHI-ENGLISH.								
	Weekly.								
50	Nyáya Sudhá ...	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	6th	Nov. ...	10th	Nov. ...	375	copies.
	GORKHA.								
	Weekly.								
51	Bhárat Jíwan ...	Benares ...	Rám Krishn, Varma,	10th	Nov. ...	12th	Nov. ...	500	copies.

I.—POLITICAL AND FOREIGN.

1. The *Ridz-ul-Akhbār* (Gorakhpur), of the 8th November, in giving a historical survey of the events and circumstances immediately preceding the Mutiny of 1857, observes that the long and short of the story is, that the dark event was the undoubted sequence of the wrong policy pursued by

RIÐZ-UL-AKHBAR.
November 8th, 1893.

The alleged causes of the Mutiny of 1857.

the Englishmen, or that it might be that the Great God disapproved of their overweening pride and undue arrogance (and punished them with the visitation of the rebellion of the Indian sepoys). A series of blunders, some deliberately and others unintentionally, had been committed by the English people, and they had to pay dearly for them. Lord Dalhousie laid the foundation-stone of the terrible event; while Lord Canning could not, owing to his ill-conceived measures, demolish the same. All his efforts were misdirected. Wise and far-sighted officers happened to have retired from the Indian forces at the time, and the Civil Service was recruited by such wrong-headed men as (by their actions) helped to bring about the mutiny. The Rájás, &c., who had been deprived of their States, were determined to fully retaliate upon the Englishmen the wrongs the latter had inflicted on the former. No doubt the Indians committed excesses on the Englishmen during the mutiny; but this was simply a just retribution from God, inasmuch as the latter had indulged a good deal in writing inflated articles in the braggarts' style in newspapers and pamphlets. "The Lord in heaven showed you that the people whom, by reason of their being the conquered nation, you looked down upon as weak and cowardly were capable of involving you, in a moment, in such a dire calamity and distress."

2. The *Nágrí Nírad* (Mirzapur), of the 9th November, referring to the recent visit of the Russian squadron to Toulon, observes that the alliance between Russia and France is fraught with extreme danger to the interests of Great Britain, inas-

NÁGRÍ NÍRAD.
November 9th, 1893.

The recent demonstration of the Russian squadron at Toulon.

much as the combined naval strengths of Russia and France would prove more than a match for Great Britain in the Mediterranean. France is an old enemy of England, and its present league with Russia is a matter of special danger to British interests, now that both of them seem to have their eyes on India.

3. The *Nasim-i-Agra*, in its Supplement, of the 7th November, adverting to the resolution of Sir Dennis Fitzpatrick disapproving of the connection of students with the National Congress, observes that as a matter of abstract principle it is better that students should not only keep themselves aloof from the Congress, but from any kind of

NASIM-I-AGRA.
November 7th, 1893.

Sir Dennis Fitzpatrick, and the connection of students with the National Congress.

agitation whatever. But do schoolboys propose, support or second resolutions at the Congress sessions? They only attend to the wants and look after the comforts of the delegates of the Congress: they have not (in any Province) taken any active part in the proceedings of that body. As regards the question of the diversion of their attention from their studies during the time they attend to the Congress work, and consequent waste of their time, the writer would ask Mr. Sime, the Director of Public Instruction in the Panjáb, if any due care is taken to prevent the wastage of the valuable time of students in the very schools themselves under him. Just think of the manner in which the middle examination was conducted this year in that province: and had it not been for the agitation of the boys themselves, the answer-papers would not have been examined again, and no supplementary list of one hundred and odd successful candidates would have issued! Does not this show that no thought whatever is bestowed upon the fact that if any student is unjustly plucked, his considerable and most valuable time will be wasted in preparing for the same examination over again? With the late middle examination affairs still green in his memory, how can Mr. Sime urge that students should keep aloof from agitation? For had they been quite ignorant of the value of agitation, and not taken recourse to it, there would have been no revision of their answer-papers. Again, when the Director cannot prevent his students from resorting to houses of ill-fame, attending singing and dancing parties, drinking liquor, and wasting their

time in other bad ways, with what propriety can he seek to prevent them from doing certain services to such a respectable and educated assembly as the National Congress?

HINDUSTANI,
November 8th, 1893.

4. The *Hindustani* (Lucknow), of the 8th November, states that a Bengali newspaper challenges Sir Saiyad Ahmad Khan to contradict its statement that he *did* give protection to and keep concealed a great (*sic*) rebel and enemy of the Government [son of a North-Western frontier Chief (?)]. Will Sir Saiyad institute a criminal prosecution against the Bengali paper, and thereby not allow a blot to find its way on the skirt of his loyalty to the Government?

RIAZ-UL-AKHBAR.
November 8th, 1893.

5. The *Riaz-ul-Akhbar* (Gorakhpur), of the 8th November, in commenting upon the sentences of death and transportation for life passed on Sad-ullah Khan and Mustafa Khan, respectively, in connection with the murder of the late General Azim-ud-din Khan of Rampur, observes that the measures that were adopted from the very beginning to set the case agoing will be long remembered by the people.

The British Government is noted for its legal justice; why, then, were wrong (malicious) measures allowed to be adopted for the administration of justice in this case? Cannot the British Government in this case practice *any* mercy whatever, now that a most prosperous, large family has been utterly ruined? True, crime cannot be met with mercy. But the sentences passed on Sad-ullah Khan and Mustafa Khan might under the circumstances be transmuted to those of (short) terms of imprisonment. Abdullah Khan alone could have harboured a personal spite against the General: he is already dead, and it cannot be supposed that the ends of justice necessarily require that his sons, even if they had any hand in the measures taken for the murder of the General, should be punished with the terrible sentences passed upon them.

NAIYAR-I-AZAM.
November 6th, 1893.

6. The *Naiyar-i-Azam* (Moradabad), of the 6th November, in its Supplement, states that some interested men have induced the wives of the late Sahibzada Safdar Ali Khan of Rampur to leave that place and settle at Moradabad. The Sahibzada has left no issue, either male or female, and his wives who now reside at Moradabad are utterly free from any control or supervision. Wahid-ullah Khan has acquired great influence over Khas Mahal Sahiba and Shaikh Imdad Husain over Mehdi Jan Sahiba, two wives of the Sahibzada, and enjoy possession over the latter's property in Moradabad. It is very necessary that the Collector of Moradabad should see that the property and the honor of the wives of the Sahibzada are duly protected, and the writer suggests that Sahibzada Hidayet Ali Khan, who is a gentleman of high character and rendered splendid service to Government during the mutiny, should be put in charge of the property, and Nawab Banni Begam Sahiba, who was in charge of the Begams of Rampur in the time of Nawab Kalb-i-Ali Khan, appointed to look after the conduct of the wives of the Sahibzada.

II.—ADMINISTRATION.

HINDUSTANI.
November 8th, 1893.

7. The *Hindustani* (Lucknow), of the 8th November, referring to the great progress which Japan has recently made, observes that the Japanese are very much averse to borrowing money, and do not like to be indebted to any nation. Having made his country thoroughly prosperous, and improved it in every way so far as the internal affairs were concerned, the Japanese King turned his attention to constructing a number of men-of-war for the protection of his country. He would not, however, borrow money for the purpose. He declared he would pay three lakhs of dollars annually for six years from his own pocket, and expressed a desire that his Civil and Military Officers

should also contribute one-tenth of their salaries for six years towards the construction of the war-ships. On the other hand look at Lord Lansdowne: his European subordinates cried to him that their children were starving in Europe, and he most sympathetically increased their salaries by so much per cent. He did not care a bit for the Indians starving, whose average monthly income does not even come up to Rs. 2 per head, while proposing to grant an exchange compensation allowance (even) to such Europeans as draw Rs. 2,000 a month (and upwards), and thereby burdening the tax-payers with an additional cost of one crore of rupees! What a contrast does this constitute between the Ruler of Japan and that of India! But India is ruled by foreigners, and Japan by her own people! The history of modern progress in Japan is well worth the study of every Indian.

8. The *Colonel* (Moradabad), of the 8th November, contains a cartoon in which an Englishman, marked "Government" is represented as holding a native, marked "India" by a cord stuck in his head, and playing with him as a toy, and gleefully crying "Oh! what a wonderful plaything it is; you can sport with it as you like."

COLONEL.
November 8th, 1893.

The British Government and India.

9. The *Hindustáni* (Lucknow), of the 8th November, quoting passages from the Resolution of Sir Antony Macdonnell, passed on the report of the Commissioner, Patna Division, dealing with the recent Hindu-Musalmán riots, observes that what a vast difference there is between this resolution and the speeches of Sir

HINDUSTÁNI.
November 8th, 1893.

A contrast between Sir Antony Macdonnell and Sir Charles Crosthwaite in the matter of the late religious riots.

Charles Crosthwaite, delivered at Ballia and Azamgarh on the same subject. Sir Antony admits that the objects of the Gaurakshini Sabhas to preserve and improve the cattle-breed are highly praiseworthy. He does not throw the entire blame of the riots on the Hindus; nor does he call the Hindus rebels or their zamindárs disloyal to Government as Sir Charles did. It is impossible to read the highly sympathetic words of Sir Antony and not to feel love and respect for him. He rebukes Hindus here and there; but he does not, like Sir Charles, use uncivil expressions to them. He blames both the Hindus and Musalmáns for the riots, and not the former alone. He sympathizes with the original objects of the Cow-protection Societies, and expresses a wish that cattle should be protected and not allowed to be destroyed in such a way as to cause injury to agriculture. On the other hand Sir Charles has by his "harsh tongue" wounded the feelings of the Hindus and, over-riding the law, has practised extreme severity towards them, regarding them to be no better than mere beasts. A previous speech of Sir Antony's on the late riots was so nicely worded and contained such good advice to both Hindus and Musalmáns, that the Musalmáns of Bengal printed and distributed thousands of copies of the same among the people of that province. His speech was not, like Sir Charles', full of, as it were, poison for the Hindus. The editor might differ from the views of Sir Antony (in some points), but it is impossible for him not to feel a high personal regard and respect for His Honor. Blessed indeed are those officers on whose good-faith, high-mindedness, and justice the people rely and put their implicit confidence!

10. The *Godharm Prákash* (Farukhabad), for October last, copies a statement from the *Bhárat Mitra*, taken from the *Indian Mirror*, to the effect that His Honor Sir Charles Crosthwaite has issued an order directing all the cows belonging to the Gaurakshini Sabhas to be sold off by

GODHARM PRÁKASH.
October 1893.

Rumoured issue of an order by Sir Charles Crosthwaite for the sale of cows belonging to the Gaurakshini Sabhas.

auction. This cannot possibly be true: Government is not likely to issue such an order, as it is sure to wound the religious feelings of the Hindus. The Gaurakshini Sabhas are not supported and sympathized with by uneducated and low classes of men only, but also by Rájás and Mahárájas. The Mahárájas of Bhartpur, Bijáwar, Datiya, and Chhattarpur spend lakhs of rupees for the preservation and protection of the bovine species. The speech delivered by His Honor Sir Charles Crosthwaite at Azamgarh is still fresh in the minds of the Hindus, and the rumour of the order alluded to would simply add fuel to the fire.

NAGRI NISAD.
November 9th, 1893.

11. The *Nagri Nirad* (Mirzapur), of the 9th November, referring to the late disturbances at Mau (district Azamgarh), says that though it has been stated that the Hindus and Musalmáns have been quarrelling there over cow-killing for the last 90 years, yet Sir Charles Crosthwaite persists in holding that the Cow-protection Societies incited the late riots!

Sir Charles Crosthwaite and the Gaurakshini Sabhas.

12. The same paper observes that the Anglo-Indian papers are doing more to set the Hindus and the Musalmáns by the ears than the Anglo-Indian rulers themselves. They write inflammatory articles, and thereby set a bad example to their readers. The *Pioneer* asserted that the late

Anglo-Indian newspapers and the late riots.

Bombay riots had been incited by the Hon'ble Mr. Yajnik and Mr. Khem Das, and the *Morning Post* laid the whole blame on Cow-protection Societies and the Indian National Congress. Mr. Amir-ud-din and Mr. Khem Das wrote to the *Pioneer* flatly contradicting the statement made by it; but it carried its injustice and unfairness so far that it did not even publish their communications. No thoughtful and intelligent man could have taken part in the riots. They were entirely the work of bad characters. Not a single educated Hindu or Musalmán has been prosecuted for taking part in the late Bombay riots. It is not the Gaurakshini Sabhas or the Indian National Congress that incite riots, but rather the beef-eating editors, who misrepresent and mis-state facts. The harmful practices of the Anglo-Indian papers should be put a stop to with a strong hand, or else they might involve the whole empire in great danger. When Sir Auckland Colvin induced Sir Saiyad Ahmad Khan and some other Musalmáns not to join the National Congress in which the Hindus chiefly took part, he sowed the seed of dissension between the two great sections of the Indian community. His subordinate European officers took the hint and began to show partiality to Muhammadans in every quarrel that arose between the latter and Hindus. And following the same wicked policy the English officers allowed Musalmáns this year to sacrifice cows in those places where they had never performed such sacrifices before. The Anglo-Indian papers might, of course, trace in this way the origin of the late religious riots to the Congress if they must gibbet it.

RIÁZ-UL-AKHBÁR.
November 8th, 1893.

13. One Kesari Singh, zamíndár of Muzaffarpur in the *Riáz-ul-Akhabár* (Gorakhpur), of the 8th November, criticizing a communication published in that paper of the 24th ultimo,

Popular education and the late disturbances.

attributing the late disturbances to the National Congress and to the high education of the men of low classes (*vide* paragraph 22, page 471 of the Selections from Vernacular Newspapers of 1893) observes that the Hindus were never accustomed to be ruled by *monarchical* Government pure and simple in the good old days of their own Rájas and Maharájas, who were always associated with a council of learned Brahmins whose opinions they could in no case overrule. And this form of government was established in this country at a time when Europe had not yet received the first glimpse of civilization. Even in private matters Hindus have, from time immemorial, been accustomed to refer their disputes to *pancháyets* or councils of arbitrators. But the *auspicious* advent of the Musalmáns swept away that noble institution from India and established a purely *despotic* Government instead. But runs an Indian proverb that "God listens to prayers of even a leper after a hundred years (of misery)," and so that Almighty Being at last entrusted the destinies of this country to the Britons (who are such great champions of representative Government): would to God that India enjoyed the protection of the British Crown for ever and for ever! The much-maligned National Congress has been breathing nothing but loyalty to the British Crown in every representation (for grant of representative government, &c.) it has made to the Government, and the very object of its existence is to make the British Government permanent in this country and promote her good (by bringing about such reforms as are calculated to secure those ends). As regards the question of restricting high education to high classes of Indians, it is too antiquated and long-discarded an idea to deserve any consideration or carry any weight. The civilized British Government can never be expected to revive the old Muhammadan system of forcing the son of a poor man to remain

poor, or the son of an illiterate man to remain illiterate! Heavens be thanked! that the sovereign of India is not a follower of the *Islám* religion who might do anything of the sort or hold that excepting the Musalmáns all other peoples were the servants of the devil, and deserved therefore to be put to death. Again, education, instead of increasing bribery and corruption among the Government officers, has reduced them much more than what they were under the Muhammadan rulers. It is true that no Rájá, &c., took any objection to cow-slaughter during the Muhammadan rule; but no educated Hindus would even now interfere with it in any unconstitutional or mean manner. All the disturbances that have lately taken place were simply the work of the ignorant masses or due to the neglect of the (local) authorities. It is thus evident that riots are caused by men owing to the *absence* and not *existence* of education in them; so that as education gets more and more disseminated among all classes of the people, the less and less will become the chances of disturbance. An educated man might here and there commit a mischief; but that is no proof that all would do it.

14. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 8th November, states that on the 24th ultimo, while some butchers were carrying some cattle from the Ghauspur fair in the Jaunpur district to Benares, a number of Hindus coming out of the village Bibipur stopped them and forcibly rescued three cattle from them. The butchers did not wisely quarrel with them, but went straight to the District Magistrate of Jaunpur, and reported the matter to him. The Magistrate at once sent for the Kotwál, who made inquiry and arrested nine offenders who are Brahmans and Kshattris. They have now been sent up to Court for trial, and the case is still pending. It is a great pity that Hindus are bent upon quarrelling with Musalmáns who are both a poor and numerically weak people in this country. They desire to stop a thing (cow-slaughter) which has been obtaining here for hundreds of years, and thus give unnecessary trouble to the *paternal* Government in putting down their unreasonable quarrels. All this can result in nothing but disgrace to the people and ruin of the country.

RIÁZ-UL-AKHBÁR.
November 8th, 1893.

15. The *Bhárat Jiwan* (Benares), of the 6th November, observes that at the darbár held by the Mahárája of Dumraon in honor of the Dasehra, the Mahárája and his able Diwán clearly showed in their speeches that respectable Hindus and Musalmáns were always in favour of harmony and concord. It is only the lower classes of people who are ready to quarrel with each other. No riots occurred in the Dumraon estate. As soon as an outbreak was apprehended at any place, the Diwán was at once on the alert and prevented a breach of the peace.

BHÁRAT JIWAN.
November 6th, 1893.

16 The *Godharm Prakásh* (Farukhabad), for October last, says that, in view of the various rumours afloat as to the suppression of the Gaurakshini Sabhas, &c., at present, it is highly expedient that a grand conference of all the Gaurakshini Sabhas should be held to adopt measures for the preservation and protection of cows; and calls upon Hindus who take an interest in the matter to take steps to bring about such a conference without delay.

GODHARM PRAKÁSH
October 1893.

17. A correspondent writing from Gaya to the *Riáz-ul-Akhbár* (Gorakhpur), of the 7th November, states that on the occasion of the last Dasehra festival, the Hindus of Shergháti, district Gaya, who were bent upon picking a quarrel with the Musalmáns, took out a procession of the goddess *Káli* and wanted to carry it through the Kázi Mohalla, the residents whereof are mostly Musalmáns. The unprejudiced Hindu Inspector tried to stop them, but they did not mind him and proceeded on the route. The result was that a fight ensued between the Hindus and the Musalmáns, and blows of *lathis* or bludgeons were freely exchanged. Several men were wounded on both sides, and the matter has gone to Court. The writer does not understand why Hindus should have so suddenly turned against Musalmáns. They are apparently devising means to expel Musalmáns from India, and fondly cherishing the idea of making themselves their own rulers.

RIÁZ-UL-AKHBÁR.
November 7th, 1893.

Some Hindus forcibly rescuing some cattle from butchers at village Bibipur, district Jaunpur.

Speeches of the Mahárája and the Diwán of Dumraon at the Dasehra darbár on religious riots.

Alleged need for holding a grand conference of all the Gaurakshini Sabhas.

A fracas between Hindus and Musalmáns at Shergháti, district Gaya.

GODHARM PRAKÁSH.
October 1893.

18. One Pandit Ganpat Misra, writing from Chhota Nágpur to the *Godharm Prakásh* (Farukhabad), for October last, states that the Musalmán zamíndárs of village Mahárájganj, thána Chorparan, district Hazáribágh, sacrificed a cow on the Bakr Id day this year, at a place in their village where a bazár used to be held every Thursday, and brought in an annual income of Rs. 1,500 to the zamíndárs. No cow sacrifice had ever been performed before in the village to the knowledge of the Hindus. Most of the residents of the neighbouring villages who used to resort to the bazár are Hindus, especially *Banaut Kshattris*. Fortunately the Bakr Id day did not fall on the bazár day, or a serious riot would have ensued. On the next day, however, when the Hindus learned what had been done, they showed a great calmness of mind; and instead of quarrelling with the Musalmáns regarding the affair, they simply resolved that no Hindu should any more resort to the bazár in question. The bazár was accordingly deserted and a new one has been opened in the neighbouring village of Bigaha belonging to the Mahárája (*sic*) of Padama.

GODHARM PRAKÁSH.
October 1893.

19. Pandit Bhaiya Ram, a preacher of the Cow-protection Society, Hardwár, in the same paper, giving a brief account of the cow asylums he has recently visited in various places during his preaching tour, states that he found that the importance of the protection of the cow had been so much impressed upon the minds of the Hindus of Atkona (*sic*) in the Hamírpur district, that they had boycotted a Brahman priest of theirs who had sold a cow to a butcher through the agency of another man.

A Brahman boycotted for his connection with the sale of a cow to a butcher in Hamírpur district.

MAUJ-I-NARBADA.
November 8th, 1893.

20. The *Mauj-i-Narbada* (Hoshangabad), of the 8th November, referring to the Purbia sepoys who took part in the late Rámílá procession at Jabbalpur, and insulted some Muhammadans on the occasion, observes that such an event leaves not a shadow of doubt that the Gaurakshini Sabhas have filled with intense excitement each and every Hindu, whether educated or illiterate, against the Musalmáns because they eat beef, and that the contagion has spread among the Hindu sepoys as well. The Government now ought not to mince matters. It must apply a radical remedy to the increasing mania of the Hindus. The British officers themselves need not consider themselves safe any longer. They, too, eat beef and are liable to become the object of annoyance to Hindu fanatics at any time as the Musalmáns have already become. The only difference between the Englishmen and the Musalmáns is that the former are *powerful*, while the latter are *weak*. But do not the powerful also have fear? "It is a cow that supports this globe on her horns:" what wonder, then, if she were "to lift up the British Government on her horns" (and shove it off)?

The late Rámílá procession and Purbia sepoys at Jabbalpur.

MAUJ-I-NARBADA.
November 8th, 1893.

21. The same paper publishes a communication in which the writer complains that the Hindus of Seoni in the Hoshangabad district wanted, at the instance of the Secretary [Municipal Board (?)], to carry their *dól* processions, in September last, by the local mosque, *with music playing*, though they had never been allowed to do that before, and that the Deputy Commissioner succeeded in persuading the Hindus to give up the vain idea with much difficulty, and thereby averted a serious friction between the Hindus and Musalmáns. The editor, in commenting, says the Hindi newspaper, *Sattya Vakta*, of Hoshangabad, has misrepresented the whole affair. It says that it was an innovation on the part of the Musalmáns to insist that the *dól* procession should not play music while passing by their mosque. But the Hindus were not allowed to play music under the mosque ever before. There is official documentary evidence of this fact in existence. Again, the Hindi paper has asserted that with the exception of one or two police constables, all officers at Seoni are Muhammadans. This is not correct. Its statement to the effect that a Police Sub-Inspector was (on one occasion) on the point of discharging his pistol at one Munim Tara Chand is equally incorrect: on the other hand a Hindu was in the very act of drawing his sword to strike the Sub-Inspector himself, when he was stopped.

The *dól* procession at Seoni, district Hoshangabad.

22. A correspondent writing from Sitapur to the *Hindustani* (Lucknow), of*Hindustani*,
November 8th, 1893.Suggested permanent settlement of
land in North-Western Provinces and
Oudh.

the 8th November, observes that the progress of a country in wealth and civilization, and its peace and prosperity, all depend, to a very great extent, on permanent settlement of the land. So long as the land settlement is liable to periodical revision, no zamindar thinks it safe to improve his estate by reclaiming waste lands, or employing improved appliances of agriculture, &c.; for he apprehends that before he is recouped the money, with its interest, he invests in the improvement of his estate, the time for resettlement of the land may come round (and he be made to lose a large portion of the benefits of his outlay). The Secretary of State for India sent out a despatch here in 1862, asking the Government of India to extend the system of permanent settlement of land to those districts where four-fifths of the land had been brought under cultivation. In most of the districts in the North-Western Provinces and Oudh, a greater proportion of the land than that specified in the despatch of the Secretary of State has been brought under cultivation, and the Government of India ought now to carry out the recommendation of that high officer. The permanent settlement of land will not only relieve the zamindars from the constant anxiety of enhancements of revenue at every periodical revision of land settlement, but induce them to lay out their capital freely in improving and thereby increasing the products of their land. And increased produce will give prosperity and content both to the zamindars and peasantry, and in time of emergency—which would to God might never arise!—they would, being quite satisfied with their present government, be right glad to help the Government against its enemy. In Oudh especially cultivation has already been carried almost to the highest pitch possible, and the present new settlement might therefore be declared to be the final one. It is hoped Sir Charles Crosthwaite will take this matter into his favourable consideration.

23. The *Hindustani* (Lucknow), of the 8th November, publishing a translation*Hindustani*,
November 8th, 1893.New rules for the appointment of Naib
Tahsildars and Tahsildars in the North-
Western Provinces and Oudh.

of the rules recently framed by the Board of Revenue for the appointment of Naib Tahsildars and Tahsildars in the North-Western Provinces and Oudh, observes that they are decidedly a great improvement upon the former rules. In addition to the condition of a University examination, some knowledge of law, especially Revenue and Criminal, might have also been required as a preliminary qualification in the candidate. No one, under the new rules, will of course be able any longer to obtain a Tahsildarship by means of mere flattery (or favouritism); but it would have been better still if, instead of requiring selections to be made by a committee of the officers of the Board of Revenue appointed for the purpose, the Government had thrown open the appointments to an open competitive examination.

24. The *Ans-i-Hind* (Meerut), of the 11th November, stating, on the author-*Ans-i-Hind*,
November 11th,
1893.The association of assessors with Ses-
sions Judges.

ity of the *Hindustani* newspaper (Lucknow), that the Sessions Judge of Jhansi not only inflicts a fine of Rs. 25 upon an assessor who is late in attendance, but makes him stand with folded hands before him the whole day long, observes that the treatment of the Judge is no doubt illegal. But the editor does not understand why these men, from among whom assessors are generally taken at present, should be uselessly harassed in this way and taken away from their avocations. Most of these poor people are literally ignorant folks and not capable of understanding the proceedings of a Court of Law. When the Judge sums up the case to them, they do not know what opinion to express, and they feel much relieved if they can pick up the opinion of the Judge himself, whether expressed or implied, for in that case they can readily express the same view. If it is thought necessary for the proper administration of justice that the Judge should be able to consult one or two men in deciding a case, able and educated men should be chosen for assessors. But these cannot be had for nothing. They must be paid their travelling expenses on a handsome scale: and if the Government cannot afford these expenses to secure better men for assessors, it had better do away with the practice of associating with the Judge as assessors such men who sit as so many "ornamental statues of clay" in his Court.

POLICE NEWS.
November 8th, 1893.

25. The *Police News* (Meerut), of the 8th November, states that some months ago Saiyad Bande Hasan, Police Inspector, district Basti, was reduced from a 2nd to 3rd grade Inspector and transferred to Jhānsi. He applied for copy of the order containing the reasons for which he had been punished; but he was furnished only with copy of a brief order, dated 11th August 1893, from the office of the Inspector-General of Police, telling him simply that he had been reduced from the old 2nd grade of Rs. 150 to the old 3rd grade of Rs. 125 per mensem. He cannot with this brief order frame his appeal to the Government, for he has not been told for what fault or faults he has been degraded. The editor has learnt that some disturbance having been apprehended in connection with a *tāzia* procession in a certain village, Inspector Bande Hasan had been deputed to see that the procession passed through that village without any breach of the peace. After he had seen the procession pass out of the village safely, he came back to the place where he had put up, and taking off his uniform said his prayers. The District authorities were informed of this by somebody, and called upon him to explain his conduct. As a truthful man he at once admitted what he had done. There has been heard nothing else against him. He himself does not know yet for what fault he has been reduced. Police officers ought to be treated with a little more of lenience. They receive promotion after years of hard labour and good services, and it breaks their heart if they are reduced in a summary way for slight faults.

NASIM-I-AGRA.
November 7th, 1893.

26. The *Nasim-i-Agra*, of 7th November, is at a loss to understand why Mr. Justice Mahmūd should be retired on the expiry of his furlough. He is still in the prime of life, and none of his faculties are yet impaired in any way. He is perfectly fit to continue in service; and when he is so it passes one's comprehension why Government should dispense with his services and give him a pension. It is sheer extravagance and waste of public money to force a man to retire on pension while he is thoroughly capable of serving the Government for a long time to come. The editor thinks it is an unfounded rumour that Mr. Mahmūd is shortly to be retired.

HINDUSTANI.
November 8th, 1893.

27. The *Hindustani* (Lucknow), of the 8th November, protesting against the recent rules framed by the Judicial Commissioner of Oudh requiring the North-Western Provinces High Court Vakils practising in his Court to pay Rs. 50 and have their professional license renewed every year, observes that as these Vakils pay a lump sum of Rs. 500 to the High Court once for all before they begin their practice, it is in a way a breach of faith on the part of the Judicial Commissioner to make a fresh demand on them. The Vakils are quite justified in proposing to form themselves into an association to protest against the action of the Judicial Commissioner; and the *Hindustani* takes this opportunity to advise the Vakils to see that those who become members of the Association also pledge themselves to discourage touters, who have become a great nuisance in Lucknow.

AKHBAR-I-ALAM.
November 7th, 1893.

28. The *Akhbar-i-Alam* (Meerut), of the 7th November, states that there is so much press of work in the Court of the District and Sessions Judge, Meerut, that he is almost wholly occupied in trying serious cases, and hardly gets time to sufficiently attend to civil and right-of-possession appeals. The result is that appeals of so long standing as 1891 are still pending in his Court, and the parties concerned are exposed to very great inconveniences. There has already been appointed an Additional Munsif at Meerut, and an Additional District Judge is equally urgently required there.

MAUJ-I-NARBADA.
November 8th, 1893.

29. The *Mauj-i-Narbada* (Hoshangabad), of the 8th November, remarking that the introduction of local self-government in this country was premature, says that it has given the members of the Municipal and District Boards a very good opportunity for gratifying their grudges against their enemies, and giving an unrestricted play to their religious prejudices. It is since the inauguration of the local self-government scheme that all sorts of

disturbances and riots have gone on increasing. Considering the present tension of feelings between the Hindus and Musalmáns, it is highly expedient that none but Deputy Commissioners (or District Magistrates) should be appointed Chairmen of the Municipal and the District Boards. The editor is himself a Municipal member; but he would not demur to speak out the truth.

30. The *Jám-i-Jamshid* (Moradabad), of the 5th November, referring to the advantages which accrue both to the public and the Government from the appointment of respectable, well-to-do natives as Honorary Magistrates, states that in the town of Hasanpur, district Moradabad, there is a great need for the establishment of a bench of Honorary Magistrates, and mentions Nawáb Muhammad Abdul Karim Khan, Dost Muhammad Khan, Muhammad Ibrahim Khan, and Ghulam Muhammad Khan, as gentlemen most qualified to make selections from, for constituting such a bench at Hasanpur.

Suggested appointment of a bench of Honorary Magistrates at Hasanpur, district Moradabad.

JÁM-I-JAMSHID.
November 5th, 1893.

III.—EDUCATION.

31. The *Rafi-ul-Akhbár* (Benares), of the 6th November, states that the high education which is at present given to the Indians in literature and other *liberal* arts requires a man at least 12 years before he can pass the M. A. Examination. But even when he has passed that examination with so much labour and expense, he does not readily get employment. He has to serve long terms of apprenticeships before he gets any post under Government, and not often he does not get any appointment even then. Having received this kind of English education which fills him with high ideas and aspirations, he becomes quite unfitted to be take himself to the occupation of his fathers, so that the so-called high education, instead of doing good to the Indians in the present state of things, does them much harm in practice. Moreover, there are no trades or industries worth the name left in the hands of the Indians : agriculture is the only occupation left to them ; almost all other kinds of work having been taken from them. They are now supplied with all the articles of their use and comfort from foreign countries. They cannot themselves produce these articles in their own country because they are not given *technical education*. Some technical schools have only recently been established in the country ; but eight or ten such schools in such a vast country, teeming with so many millions of people, cannot educate any considerable number of men in practical arts and industries. The North-Western Provinces Government has schools (almost) in every village to teach the sons of agriculturists *history, geography*, and other similar subjects which are of no practical use to them ; whereas it has just opened one *agricultural* school at Cawnpore. The poverty of India is daily increasing, and her land produce is exported in larger and larger quantities in return for other articles of industry, the demand for which is steadily growing as the population goes on increasing. Such being the case, if the Government really wished well of India, it should limit education in *polite arts*, and promote the *industrial* ones. A man must first learn the means of filling his belly and clothing his body before he need turn his attention to purely mental training. The Government had, therefore, better hasten to open schools and colleges all over the country for teaching the *bread-and-butter* science to the Indians, instead of confining them to an education in such subjects as are not at all calculated to satisfy their present wants. [A correspondent of the *Tofah-i-Hind* (Bijnor), of the November, observes that the increase of poverty and spread of *liberal* education in India cannot be looked on with equanimity by Government : when poverty goes on deepening in this way, the Government cannot make its subject continue to obey its law by any civilized or uncivilized means. The peasantry are steeped in poverty from one end of the country to the other. Mere *liberal* education cannot remove poverty, and history shows that no country has even prospered by means of this education, but by that of industrial arts. Mr. Alfred Blunt some time ago in an article proved to demonstration that poverty goes on increasing in India ; and it is high time that the Government turned its attention to improving the agriculture, trades, and industries of the country.]

Urgent need for extended technical education in India.

RAFI-UL-AKHBÁR.
November 6th, 1893.

V.—LOCAL AND MISCELLANEOUS.

HINDUSTÁN.
November 7th, 1893.

Social reform in Madras.

32. The *Hindustán* (Kálakánkar), of the 7th November, observes that there can hardly be two opinions as to the necessity for social reform which ought to go hand in hand with political reform, and expresses satisfaction that, under the wholesome influence of Western thought and civilization, earnest workers in the cause of social reform have arisen in some parts of the country. Lately an Association has been formed at Madras by some liberal-minded Hindus, who aim at the encouragement of female education, the reform of the marriage usages, the improvement of other domestic manners and customs, and the abolition of caste distinctions. The *Hindustán* fully sympathizes with the objects of the Association, and thinks that the two latter reforms are as necessary and important as the two former ones, which have already engaged much attention. One of the mischievous domestic customs is the system which throws the entire burden of the support of a family upon its head, encouraging indolence among the other members. The caste system is also attended with many evil results. Apart from Christians and Musalmáns, a Brahman cannot take his food with another Brahman who does not belong to the same section of the community. The members of the Madras Association above referred to will seek to gain their objects by delivering lectures and establishing Branch Associations at other places, and above all by setting an example. The inhabitants of these Provinces should follow suit.

ALLAHABAD:	}	KUNJ BEHARI LAL, B.A.,
The 20th November 1893.		Offg. Govt. Reporter on the Ver. Press of Upper India.